

# *The Brooklyn Jewish Center Review*

AN ANSWER TO "AN EPISTLE  
TO THE JEWS"

GOBLINS FOR GERMAN  
CHILDREN

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RADICALS IN SEARCH OF  
HOLIDAYS

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SIEGEL

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THE ART OF EPHRAIM DONER

JEWISH NEWS REVIEWED

APRIL

1938

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# BROOKLYN JEWISH CENTER REVIEW

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## Passover - A Festival of Hope

**T**HERE seems to be something incongruous in the picture of Jews celebrating at this season a festival of redemption from bondage. Wherever we look in Central and Eastern Europe we see modern Pharaohs, who strive to excel their Egyptian predecessors in cruelty and in oppression. Wherever we turn, we behold Jews enslaved, tormented and degraded even as they were in that ancient land of bondage bordering on the Nile. What a tragic mockery it would seem for Jews to chant at the seder table: "Slaves we were under the Pharaohs of Egypt!"

And yet it is this event of thousands of years ago that ever inspired new faith and new courage in the heart of the Jew. The rabbis, in a cryptic sen-

tence, gave emphatic expression to that hope when they said: "In the month of Nisan our people were redeemed; in Nisan our people will again be redeemed!" We have outlived a hundred Pharaohs in the past; we shall outlive the Pharaohs of today.

We do not mean to minimize the heavy clouds that hover over us. Another plague of darkness has come upon a large portion of humanity. But we must not, we dare not, despair. Today may belong to the Pharaohs; history is with the Jew.

With faith in our hearts, let us chant the words: "This year we are slaves; next year we shall be free men!"

—I. H. L.

## Goblins for German Children

**D**AILY the newspapers add new elements to a drama which, if it were not for the bitter tragedy which it brings to the Jews, would undoubtedly strike the mind of the world as the most colossal irony of the day. We witness a spectacle in which seventy millions of people are aligned with seemingly complete unanimity against less than a million people. We see a plebiscite of fifty million votes resulting in the startlingly unanimous percentage of 99.08 in favor of a policy of repression and hatred. We have been treated to the ominous spectacle of a whole nation accepting in a delirium of joy the burden of an iron discipline for various purposes which are epitomized in the intent to exterminate the German-Jewish people.

Who were these German-Jewish people? More realistically (in view of a decimation which has progressively gone on for the last five years) who are these German-Jewish people?

What are their tremendous numbers which justify the fear of the seventy million non-Jewish Germans? What is the fearsome armament of the Jews? These should not be merely rhetorical questions; for the expressions of fear by German leaders might well lead one to believe that the might of their Jewish enemy is so great as to warrant these fears. The irony lies in a contrast worthy of an Aristophanes.

The ascension of the Nazis coincided with a maximum of three-quarters of a million Jews living in Austria and Germany. On the basis of average statistics, it is safe to assume that this number included no more than a quarter of a million adults, both male and female. In effect, therefore, it included about 100,000 men and women engaged in industry, labor and the professions. Even a Jewish jingo (if such there can still be in a world so intent on humiliating the Jew and reducing his sense of self-importance) would

admit that the Jewish people everywhere, and equally in Germany, include among their number the average proportions of ordinary and even misfit human beings. It is, therefore, equally proper to assume that on the German and Austrian scene prior to the restrictive Nuremberg laws not more than 50,000 men and women of Jewish birth were engaged in the active life of Germany.

How gross, therefore, is the irony of a fear which can be the basis of a national policy of extermination! How ironical become the simultaneous chest-thumping and Tarzan ballyhoo of these same leaders who cringe before the Semite and boast of the superiority of the Aryan. The irony is co-equal with the bestiality of a pronouncement such as this:

"If the German people is to remain protected in the future from the dangers into which the Jew has tumbled it in the past, every German must be impregnated thoroughly with knowledge about the Jew."

This is a statement of policy and purpose in a new primer issued for use in the German public schools. It is the keynote of an educational system which is designed to fit the rising German generation for the understanding of life, the assessment of human values, and the art of living in a civilized society. This is in effect, the zenith of Nazi contribution to international culture as a substitute for those values of life and living which in five years they have managed to erase from the soul of Germany.

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# JEW S, AWAKE!

*(The following stirring appeal was published as an editorial in the April issue of "Judge.")*

**W**HERE is that great Jew who could today seize immortality? Where, among all the great Jews of the world, is that one man who, for his race, will cease apologetic docility and stand forth in shining armor, the six-pointed Star of David upon his lance as well as upon his shield? Where is that great Jew who will lift his voice and say to his people: "We are in the gravest danger in the history of our race. Not danger of extinction; that can never be. But danger that the world will soon believe we cannot and will not fight back. The time is come when Jews must attack as well as defend?"

The writer of this page springs, with but one generation between, straight from the soil of Ireland—the North of Ireland, as well—so that neither his race nor his religion know current criticism or attack, except upon the isle itself. This is written that we might make it clear we are not asking another to remove an axe from our own neck.

Jews, the time is come for you to fight. Too long you have left your explanations to your religious men. This will not do, since the world accepts their statements as a part of their job. You need some great figure to step from the ranks of business, or the law, or finance, and lead your legions in attack.

Can you not see how the world would gasp and admire and applaud if tomorrow morning, the newspapers of the world should announce that a Justice Brandeis had resigned from the Supreme Court of the United States with this statement: "I have today tendered to the President my resignation, that I may devote the rest of my days to puncturing the silly twaddle of Hitler, who maligns and crucifies my people"? Or if a Bernard Baruch should say: "I have long ago made all the money I need; for years I have not tried to make more. I have given my counsel to government and to business, but from this day hence I renounce every activity except to strike back, and to lead my people in striking back, against their enemies"? Or if a Herbert Lehman should say: "It is a great honor to be the Chief Ex-

ecutive of my great State, but it is a greater duty and a greater honor that I undertake today, to join in battling my people's enemies"? Or if a Henry Morgenthau should say: "Today I leave the Cabinet of the President of the United States to say to the enemies of Jews everywhere in the world that until my last breath I shall spend my every energy for the sole purpose of destroying their calumny and slander"?

\* \* \*

**J**EW S, add to the great virtues which your race possesses—love of home, loyalty to friends, love of parents, and the guarding of your children—the virtue of willingness wholeheartedly and unashamedly to wage war, and aggressively to demand that you be understood for what you really are. Too, too long you have let the world believe your humility is fear. That is not true, so stop it now. In thirty days, under such a leadership, you can make Adolf Hitler the most ridiculous man alive, and in six months you can see him removed from the leadership of the German people by the Germans themselves. You can make the world, which does not measure itself by its worst elements, stop measuring your race by yours. Of course, you have to clean house. But

who doesn't? There are bad Irish, bad English, bad Americans, bad people of every kind.

You have furnished fighting leaders for every other people and every battle for the right since your race began. You have made Jewish names respected and revered in every cause but your own. There are among you so many who could fill this role of Leader. One of you must come forward; and on the day you do you will find that the love that has been experienced in the communities and in the nation for the great Benjamin Cardozo, for Howard Loeb, for Jules Bache, for Felix Warburg, for the Rosenwalds, the Strauses, and the thousands upon thousands of others, will be multiplied a millionfold.

You Sulzbergers, you Sterns, you Blocks, you Annenbergs: roll your mighty presses into the teeth of your petty attackers.

Fight, Jews! You don't need armies and navies. You need only a fighting leader, to mass behind him the great intelligence and ability you already possess, to make a mass attack. Fame beyond the power of man to measure waits for such a Leader.

If this is effrontery, it is first a Prayer.

## A CALL TO ACTION

By DR. AARON ROTH

**I**N all the world the rhythm of Jewish life is the same. From New York's ghetto gutters, where I was born, to the ghetto boulevards of Boyle Heights on the Golden Coast. In the New World and in the Old World, I have felt the pulse beat of Jewish life and found it quite the same.

Now that Japan too has attacked the Jew, the trail of anti-Semitism has circled the globe except for the length of our America. And so the time has come for an objective study of the major fault that makes us so vulnerable in the world. We must do something about our flaws, and bring the fiber of Jewish life to its fullest strength for present needs and for future defenses.

Disunion has been our major sin. We remain scattered amid the weave of the nations, even though with only two exceptions in our day the nations have placed no obstructions in our path to religious unification. We seem incapable of unity, or is it possible we are even opposed to the idea? As a matter of fact there is no actual "we" in Jewish life, only a paradoxical one. There is no constituted "we" or authority or representative body of the Jewish people. There is no voice of the Jewish people. There is no organization, no embassy, no official herald to say to the world what is our opinion on any question, no authority to which any individual Jew can appeal for as-

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# AN ANSWER TO "AN EPISTLE TO THE JEWS"

(Dr. Newman is a physician of Danville, Virginia, and is well known there for his broad communal interests.—EDITOR.)

By DR. SAMUEL NEWMAN

IN this tragic hour in the life of the Jewish people, the swelling chorus of advisers, critics, and prophets is confusing to one who is anxiously groping in the mist of darkness and despair for a ray of light. That the renunciation of Judaism and the embracing of Christianity should be offered as a remedy to all our physical and spiritual woes by non-Jews and apostate Jews is nothing new, but that it should be offered as a remedy by one who claims that he does not yield his place as a Jew, is something new!

In "An Epistle to the Jews," in the December, 1937, issue of the *Atlantic Monthly*, John Cournos attempts to appraise the Jewish situation in the world, to penetrate into the mystery of anti-Semitism, and to offer a panacea for the age-old Jewish problem.

In the words of John Cournos, the Jewish problem, from the standpoint of realistic, or daily, life is stated thus:

"Let us face realities. A single Jew has the power to cast odium on the whole race. A single Jewish banker lends credence to the absurd notion that all Jews are rich; a single Jewish communist gives rise to the cry that all Jews are bent on destroying the government. The Jew is Judas who betrayed the Lord, but it is conveniently overlooked that He, the betrayed, was also a Jew. The Jew is rich, the Jew is successful, the Jew is aggressive (give him an inch and he will take a mile!), the Jew is clever—he takes all the *summa cum laude* degrees in the colleges. But there is the other side. 'With the handicap against us, what can we do but try to be smart? It's what makes us plod harder than the Gentile.' This is the voice of a Jewish undergraduate at Harvard. 'We are shut out from so many things, what's left for us to do but try to make money?' This is the voice of a great Jewish scholar in England.

It would be futile to go into the rights and wrongs of the matter. One thing is clear: either the Jew must go on doing the things for which the Gentile dislikes him, or he must rise above human nature, and, like Caesar's wife, be above suspicion. Of what avail is it, indeed, that the individual Jew is a decent fellow, if his neighbor's sins are counted against him? Every Jew is his brother's keeper."

The economic interpretation of anti-Semitism, John Cournos flatly rejects. Consequently, all efforts which tend to economic reconstruction and redistribution of the Jewish people will, in his opinion, be of no avail. The core of the Jewish problem, according to Cournos' thinking, "consists in the refusal to accept the ultimate expression of the Jewish genius, which, step by step, inevitably had led from Moses to Christ, from tribalism to universality, from formalism to freedom." This is, indeed, an astounding statement from an unconverted Jew! In this statement, we recognize the age-old stereotyped notion of our well-meaning and sincere Christian friends and missionaries to the Jews who conceive of Jewish history as something which evolved in sections, or layers, with clear lines of demarcation between the sections and layers.

While it is true that there is a marked difference between the conception of Jehovah as the tribal deity of the Hebrews and the universal God of the Prophets, there is nothing in the lofty teaching of Jesus which can be discerned as a higher level than the teachings of the Prophets, or the epitome of an ethical, spiritual, and religious development of the Jewish people from the time of the Prophets to the time of Jesus. Such Christian scholars as Moore, Herford, and Moehlman have pointed out from the Christian standpoint what has been so many times stated from the Jewish side, that Jesus was only the product of his times; that the warp and woof of his teachings were rabbinic in every essential.

Since the middle of the nineteenth century the study of comparative religion has brought to light a surprising and significant succession of similarities in the teachings of Hinduism, Buddhism, Zoroastrianism, Confucianism, Judaism, Christianity, and Mohammedanism. In "Seven Great Bibles," by Alfred W. Martin, published under the auspices of the World Unity Foundation (Frederick A. Stokes Company, New York) one will find an astounding parallelism con-

cerning every essential aspect of religion. Precepts on the cardinal qualities of the moral life—justice, temperance, patience, purity, truthfulness, love—are inculcated in the Bible of every religion. Spiritual sentiments, such as reverence, awe, aspiration, worship, are found to be common to all. A passionate yearning for the perfect, for actualizing the ideal, is a characteristic of all varieties of religion. The ethical content of the Old Testament Decalogue is missing in none of the other six Bibles. The Golden Rule, far from being a "Christian rule," antedates Jesus by centuries and was already very ancient in the time of Confucius. The fundamental religious issues — God, duty, immortality — in what religion are they not present? All the sacred scriptures of the world's great religions raise these root-questions of theism, moral obligation, and final salvation, though the mode of dealing with them is in no two instances the same. Each of these religions has a distinctive note of its own which serves to differentiate each from the rest. To borrow an illustration from Herder: the great religions may be likened to the strings of a harp, each of which gives forth its own peculiar note.

The conversion to another religion involves not a rational, but a psychological and mystic process—a true "religious experience." It is not the teaching of Jesus which give uniqueness to the Christian religion but the teaching about Jesus as the son of God. It is from this fundamental theological dogma that the appeal and authority of Christianity flows. When John Cournos calls upon Jews to "accept" Jesus, I fail to comprehend what is meant by acceptance. The whole gamut of Christian ethical and moral precepts is implied and formulated in the teachings of Judaism.

Cournos states that "Christ could not be without Moses, yet these two—one with 'resist not evil,' the other with 'a tooth for a tooth'—were antipodes. Why stop with Hillel when a greater than Hillel came after him? It is this question that modern Jewry must an-

swer, and, if the answer is the only answer that can honestly be given, Jewry must make a new start." These comments coming from a Jew sound rather strange. Cournos should know that it is the peculiar religious genius of the Jew not to view a human being as the sublimation of great religious ideals and spiritual truths. He should know that during the thousands of years of Jewish religious development, the institution of sainthood has never been evolved, for no mortal being can be made the emblem of an eternal verity or a religious truth.

Would it be wrong to view Protestantism as a rapprochement to Judaism in this respect? No Jew as an individual has any difficulty in appreciating and viewing Jesus as one of the noblest men of God, but the difficulty is in integrating the cult of an individual, or personality, no matter how sublime, into the texture of the Jewish religious genius.

Students of comparative religion are wont to say that the distinctive note in Buddhism is *renunciation*; in Confucianism, *order*; in Judaism, it is *righteousness*; while in Christianity, it is *love*. One does not have to wander far in the field of ancient Hebrew writings to find that love and mercy are dominant notes in Judaism. Space will permit only one quotation from the *Midrash*:

"The Universe is great and glorious; its splendors and its magnitude pass our comprehension. But the human mind—and its capacity for comprehending the wonderful things contained in the infinities of stellar space—exceeds the wonders of the Universe. And yet there is something which transcends both the Universe and the mind of man; it is the spiritual beauty of a truly loving human heart."

I never doubted the ardor and sincerity of the appeal of the born and believing Christian to the Jew to accept Jesus in his supernatural, or divine, nature. Such an acceptance on the part of the Jew, as stated before, must necessarily involve a true inner mystic experience. However, the nature of such an acceptance, John Cournos, himself, rejects. He states:

"... whether the Bible is an 'inspired' book, or Christ the son of God, has no place in this discussion . . ."

I have in mind, of course, not Christ the God, but Christ the 'god-man,' to borrow a term from Dostoevsky; Christ liberated from Christian commentaries, Christian dogmas, Christian theology . . . who was what he was quite regardless of whether he

was born of a virgin or rose from his tomb after the Crucifixion; a Christ whose perfection, whose godlikeness, are not affected by symbols or extraneous meanings that men have sought to attach to him . . ."

This sounds very well and reasonable but the difficulty is the very *reasonableness* of the argument. The acceptance of Jesus on the terms that John Cournos proposes would not be regarded as conversion of the Jew to Christianity by the majority of the Christian world who are orthodox or Fundamentalists. Why should a believing Christian recognize as a Christian the Jew who merely accepts Christianity as an ethical system, devoid of theological dogma and sanction, when he (the Christian) refuses to recognize the non-Fundamentalist as a true Christian?

John Cournos states that the best of the social justice advocated by Moses and the ultimate objective of a "classless society" advocated by Marx are both incorporated in Christ doctrines and contain much else undreamt of in Moses's and Marx's prophecies. Why was it necessary to introduce a discussion of Marxism in his Epistle? Why give an implied—if not intended—impression that Marxism is in some way linked with Jewish thought?

Far be it from my mind to tear out phrases and sentences from their context in order to accuse any one of evil intention, but what is any fair-minded man to think when he reads these words:

"Moses was essentially a beginning, but for the Jews today in a cultural sense to espouse the cause of Marxism is, therefore, a going back to the formalistic didactic temper of Moses."

In the name of truth, when and where have Jews espoused the cause of Marxism? And this is implied by one who is not an adherent of Hitler but one who states, "I do not yield my place as a Jew"!

Yet, I do not doubt his sincerity, even his love, for his people. His Epistle, which a leading magazine published, and which has also appeared in book form under the title of "Hear, O Israel," goes to show how, in time of stress, confused and chimerical ideas will generate and find wide circulation.

Suppose that a rabbinical assembly representing the four million Jews of Poland would proclaim the acceptance

of Christianity in behalf of the four million Jews, not only in the sense which Cournos proposes but as true believing Catholics, would it by one stroke solve the Jewish problem in Poland? Would it have prevented an anti-Semitic Deputy from making the following statement in the Finance Committee of the Polish Seim:

"The present bitterness in the Jewish question in Poland has been called forth not only through the anti-Semitic currents which are surging all over Europe but because of the too large number of Jews in Poland. We, ourselves, are not able to give occupation to our young generation and here we are oppressed by the consciousness that among us will develop a foreign and relentless element. This calls forth rebellion against the Jews who have conquered our cities."

—*Jewish Morning Journal*, Feb. 16, 1938

The age-old and sorrow-laden Jewish problem will not be solved by the conversion of Jews to Christianity but by the true acceptance of Christian teachings by the Christian world. It is not within the power of the Jew to solve his problem. He did not create it. The world, in refusing to accept racial, national, cultural, or religious minorities and differences, has created the problem. If the Jews have rejected Christ, the non-Jewish world has never accepted Him. Between the true believing Jew and the true believing Christian there is no facet of human nature in which they can not meet, no sphere of human endeavor in which they can not fully cooperate.

Even centuries before Christ, the Hebraic genius, through the mouth of Micah, enunciated a social and political philosophy which has since been the unrealized dream of the noblest spirits of generations of men and which constitutes the heart and soul of the democratic ideal:

"Let all the peoples walk, each one in the name of its God, but we will walk in the name of the Lord our God forever and ever."

Micah, Chapter 4, Verse 5.



## ON JORDAN'S BANKS

### I

On Jordan's banks the Arab's camels  
stray,  
On Sion's hill the False One's votaries  
pray,  
The Baal-adorer bows on Sinai's steep  
Yet there—even there—Oh God! thy  
thunders sleep.

### II

There—where thy finger scorched the  
tablet stone,  
There—where thy shadow to thy peo-  
ple shone!  
Thy glory shrouded in its garb of fire;  
Thyself—none living see and not ex-  
pire!

### III

Oh! in the lightning let thy glance ap-  
pear;  
Sweep from his shivered hand the op-  
pressor's spear.  
How long by tyrants shall thy land be  
trod!  
How long thy temple worshipless, Oh  
God!

## BEIM YARDEN'S BREG (Yiddish Translation)

### I

*Beim Yarden's Breg die Kemlen  
blonken um,  
Oif Zions barg die gezendiner—frum,  
Oif Sinai bukt men sich zum Baal—  
um doch,  
Oich dorten, Got, dein duner shweigt  
alz noch!*

### II

*Dort—wu du host di Luchois oisgek-  
ritzt!  
Dort—wu dein shoten hot zum folk  
geblitzt!  
In feier is dein Ruhm gewen geklaidt;  
Dich sehn ken keiner, un nit wern  
toidt!*

### III

*O, Got! dershein in blitzen oif der  
erd,  
Un reis arois dem unterdriker's  
shwerd!  
Wi lang noch wert dein Land fun feint  
zu Shpot!  
Wi lang noch bleibt dein Tempel wist,  
O, Got!*



Lord Byron

## BYRON'S POEMS TRANSLATED INTO YIDDISH

By

ABRAHAM ASEN

**T**HIS year the world is celebrating the 150th anniversary of the birth of Lord Byron. As a contribution to this occasion Abraham Asen has translated into Yiddish the celebrated "Hebrew Melodies" of the poet. The verses published here are in the transliterated form, accompanied by the originals.

Dr. Asen has devoted much of his time to Yiddish translations of Byron and other English poets, and has enriched Yiddish literature with several volumes of his unique work—Editor.

## OH! WEEP FOR THOSE

### I

Oh! weep for those that wept by Ba-  
bel's stream,  
Whose shrines are desolate, whose land  
a dream;  
Weep for the harp of Judah's broken  
shell;  
Mourn—where their God hath dwelt  
the Godless dwell!

### II

And where shall Israel lave her bleed-  
ing feet?  
And when shall Zion's songs again  
seem sweet?  
And Judah's melody once more re-  
joice  
The hearts that leaped before its hea-  
venly voice?

### III

Tribes of the wandering foot and  
weary breast,  
How shall ye flee away and be at rest!  
The wild-dove hath her nest, the fox  
his cave,  
Mankind their country—Israel but the  
grave!

## WEINT, WEINT (Yiddish Translation)

### I

*Weint mit die weinende bei Bovel's  
teich!  
Wem's land un Tempel—wi a cholem  
gleich;  
Zebrochen ligt die Harfe oif der erd,  
Got's Palatz is durch unreine zeshtert!*

### II

*Wu wet Isroel washen seine fis,  
In blut getunkt! Un wen wet klingen  
sis  
Oifsnei Yehuda's lid, sein shein  
gesang,  
Un sharz derfrehen mit dem getlich  
klang?*

### III

*Du Folk, mit mide fis un shwacher  
brust,  
Wen westu flihen, ruhen wu dir glust!  
Die Toib farmegt a nest, der Fux-sein  
shub,  
Der mensh sein heim—Isroel blois sein  
grub.*

# THE ART OF EPHRAIM DONER

(The artist discussed here is the son of Jacob Doner, a member of the Brooklyn Jewish Center. Much of his work deals with Mexican subjects, and the fact that a Mexican critic values his canvasses so highly is a fine tribute to the artistry of his interpretations.—EDITOR)

THE reason why so few artists ever achieve their ultimate goal in an art that represents a faithful expression of their own personalities is attributable to the fact that the gift of a Socratic self-understanding is denied most men. In a broad designation, the careers of most painters reduce themselves to an acquisition of a practicable technique and to successful emulation. Among the less imaginative types of painters this emulation degenerates into a crass imitation of the work of some bygone or contemporary celebrity; among the more resourceful, such imitativeness is partly disguised in a balanced eclecticism.

The personal expression of an artist is perforce autobiographical; hence, irrespective of the chosen subject, the breadth and depth of individual art is largely determined by the breadth and depth of personal experience. Having in the course of the last thirteen years reviewed in these pages the work of a hundred and some odd painters—based in the main upon the interpretation of the Mexican theme—it is in the peculiar individual handling of this common, and in many respects restricted, theme that we have been able to trace the elements of a spontaneous and true originality.

The Mexican canvasses of Ephraim Doner bear an emphatic note of originality because, regardless of their thematic content, they are intimate fragments of autobiography, mirroring the highly original course of the painter's personal experience. Ruggedly realistic in their representational values, their third-dimensional scope is impressively evinced in their broad universality. Doner beheld and depicted Mexico from a perspective that eludes geographical identification. Profoundly human in their intimate closeness to life, simple to austerity in execution (a simplicity only available to those who are masters of an ample technique), unpretentious in their subject matter, these canvasses pulsate with

that rare and almost indefinable quality which approaches the realism of the purely emotive and provides the essence of all good poetry.

This indefinable quality of Doner's art, which, for the sake of categorical enumeration, we might classify as a perfectly normal condition of universality—but which we must not confuse with the sophisticated brand of cosmopolitanism engendered along the *jejune* edges of Bohemia, is the quite natural result of the singularly cosmopolitan course of the artist's life.

Ephraim Doner, who belongs to the modern generation of American painters, was born in the erstwhile Russian territory of Poland. Although he commenced to draw in his earliest childhood and to paint has always been his life's salient ambition, the course of his artistic progress has been by way of much strife and turmoil. As a boy he went through all the ravages of war and revolution, and as a very young man he found himself homeless and uprooted and a wanderer upon the face of the earth, struggling bitterly with terrific odds to make a way for himself in the elusive and quite worldly world of art.

Decidedly not the performer of the fashionable *atelier*, and actually belonging to the proletarian artist class, Doner is not an artist of the militant proletarian school. He defined to me the gist of his art philosophy in more or less the following words:

"One must combine in the new school art a sense of beauty personally and honestly interpreted. Social art in itself is non-existent unless it is pre-eminently art. We will accomplish much more for the workman by giving him a feeling of the things he lives with than by distorting or even caricaturing such things. In other words, by imbuing the workman with a sense of poetry the artist helps to develop in him a more sensitive approach to reality, hence a more vulnerable social consciousness."

Ephraim Doner is an artist without roots; for this reason he has no other way of expressing himself than the

personal and intimate way; and that, too, might provide the explanation why his depiction of Mexico, with all its profound and faithful delineation, is so absolutely unlike the usual efforts of visiting painters.

## THE RHYME OF GEFILTE FISH By RABBI HARRY WEISS

LEVIATHAN, tradition says,  
Shall be the savory share  
Of every man of saintliness  
When heavenward he'll fare.

But God bethought and said  
'Tis better that I give  
To Israelites a foretaste of  
Leviathan while they live.

And so on every Friday night,  
Jews have gefilte fish  
Which is an entree telling of  
The paradisaal dish.

White fish of the silvery scale,  
And carp which men thought wise,  
And pike, the warrior, swimming with  
Speed of great surprise.

These three shall then well blended be,  
With eggs, the source of life,  
All mixed in seasoned unity—  
Forever through with strife.

Horseradish, too, with beets, to bring  
A tear, remembering  
That even joy brings tears to eyes  
Of peasant and of king.

And thus the three fish mingle well,  
As brothers true should be  
To bring delight foreshadowing  
God's gift to you and me.

## MANIFOLD RESURRECTION

The periodic wanton destruction of trees in Jewish settlements in Palestine by Arab marauders aroused the Jewish National Fund to undertake to plant many trees in place of each fallen one. During 1937 the Jewish National Fund, in fulfillment of its pledge, planted 500,000 trees. These took the place of 70,000 trees which had been destroyed.



# THE STORY OF MISS SIEGEL

By RUTH GONZER

**D**URING the first week I thought I should never get used to my new job. I had graduated only several months before from college, and after weeks of job-hunting, I finally found myself behind a counter in Mandelbaum's Fashion Center. Standing on aching feet all day in a big store is no joke. Not after you have been accustomed to four years of placid acceptance of classroom benches and professors' quiet, droning voices.

Our department, especially, seemed to be the worst. That is, it was the worst for the girls, but it gave the store the largest sales. About ten o'clock the hordes of noisy, perspiring, bargain-hunting women would descend upon us. My head would whirl and my face grow hot and red as I tried to display silk blouses, pick up hangers, count change and answer half a dozen questions all at once.

But after a while it wasn't so bad. It was surprising how quickly you could adapt yourself. Between customers I'd find a second to nod and smile to the other girls. Sometimes we'd exchange a few remarks between the counters about how hot it was, and what you were going to get for lunch, or what a heavy date you had for that night. Of course there was gossip, too. But that was saved for the employee's rest room during lunch hour. Up there the girls would toss off their shoes and sit around smoking and nibbling candy. Little bits of scandal would be circulated along with the mint drops and chewing gum. I never said much, being new and not knowing anybody, but I liked to listen. That was how I heard a lot about Miss Siegal.

Miss Siegal was the head buyer of the store. The girls all respected her and many of them secretly envied her. There was some kind of talk about her once having been a salesgirl in the store about ten years ago, when Mandelbaum's Fashion Center was just a basement. Mandelbaum, Sr. had noticed her shrewdness and her reserved business-like manner, and promoted her steadily until now she held the most responsible position in the store. It was second only to that of young Mandelbaum, Jr. And even he consulted her on everything he did. Or at least that's what the girls said.

Sadie, the freckled little redhead

from the two-ninety-eights, thought it was peculiar.

"He won't listen to his old man. But he'll do anything she says," she confided to me. "Seems kinda funny."

"You mean . . . maybe . . .?" I suggested timidly.

"Naw, it isn't anything like that. I guess you don't know Miss Siegal or Mr. Mandelbaum either. She wouldn't look at a man sideways. And he isn't her kind anyway." Sadie bent and tied her laces. "Course she isn't bad looking, and she sure wears swell clothes, but I guess she just freezes them away."

Freezes? That word recalled the first time I heard Miss Siegal speak. I had slipped off one shoe under the counter during a lull in the afternoon. The cheap patent leather had become unbearable and I felt tears of fatigue burning my lids. Suddenly I heard a little hissing sound from the next counter, which in salesgirl vernacular means "danger." I shuffled hurriedly for my shoe, but it wasn't there. I bent over my blouses and felt the blood draining away from my face. Then I raised my head and met the eyes of Miss Siegal.

"Have you looked under the boxes?"

Freezes? Not with that voice. Cool, yes. But cold . . . never. Cool and sweet, yet strong, like a clear liquid seeping softly into your senses. For a brief moment I was speechless. It was the sudden beauty of it, coming like that in the midst of all those harsh chattering shoppers' voices. Then I started stuttering. But Miss Siegal just smiled, a smile of understanding I thought, and moved away.

I think it was from that moment that I became her slave. Of course I never said anything to the other girls. I am afraid that they wouldn't have understood. But I began to look forward to the times when Miss Siegal would pass my counter. I nourished a silent worship, something like that of a little scullery maid for a queen. I even welcomed the once hateful hour spent hanging to a subway strap every night and morning, because it gave me time to weave fantastic tales around

the figure of Miss Siegal. My imagination built her into a creature of glamour and mystery, a Cinderella turned princess. The only element lacking was a Prince Charming and my mind strove endlessly to fashion that lack. There might have been an unhappy love affair, a tragedy. But I had nothing concrete to go on.

I would watch Miss Siegal every morning as she stood talking to one of the men buyers. She was not tall, but the way she held her head on the strong white column of her throat made you forget her actual five foot three and a half inches. You couldn't tell her age either, though she must have been at least twenty-nine, according to the way the girls figured it. But her hair was like fine black silk, and it was pulled simply into a "bun" on her neck. Her eyes, too, were black under fine unplucked brows, and they looked at you steadily, coolly, probing deeply through their great, luminous pupils. I think she used powder, but no other cosmetic, although her fine mouth would have been far more noticeable if it had been reddened. She seemed to scorn all artifice, even in her dress. None of her clothes came from Mandelbaum's seven-ninety-five stock. That much was evident. The girls speculated on the cost of her simple, tailored things, but what they didn't realize was that no matter what Miss Siegal wore, she would still look like a queen. There was something indefinable about her, a strange quality of dispassionate calm and cool reserve that lent her an untouchable dignity. When she reprimanded one of the girls for dawdling, her voice never grew loud or coarse like some of the other heads of the departments. She spoke with the same quiet intonation my English professor at college lectured with. It was this quality that brought respect not only from the girls, but from the men buyers as well. The men could flirt and "kibitz" with plump Miss Rosen or giggly Miss Finklestein, but with Miss Siegal it was all respectful business talk. I would watch her from my corner as she moved slowly on the crowded floor, listening to the person beside her, her black eyes watchful but never ruffled or excited.

Somehow, it didn't seem right. A woman with a voice and eyes like that must possess a hidden warmth and tenderness somewhere inside. I longed with all my silly little heart to see Miss Siegal stirred and breathless.

After I had been working in Mandelbaum's for almost three months Sadie informed me that Mandelbaum, Jr. was expected back any day from his annual trip to Paris, where he had gone supposedly to bring back new styles for the Spring display.

"And wait 'till you see him," she told me, chewing vigorously on a caramel. We had formed the habit of eating lunch together in the employees' cafeteria.

I had never seen Mandelbaum, Jr. and I asked: "What's he like?"

Sadie laughed.

"Lou Mandelbaum?" She leaned back in her chair. "He's the real play-boy type you read about in the papers. Mother died young, spoiled by father, swell clothes, cars, liquor, dames. Gets all the money he wants and don't have to work for it, either. Old Mandelbaum sends him to Paris whenever it gets too hot for him here. But he don't give a hang what the old guy thinks. About the only one he's got any respect for is Miss Siegal, and she's only a year or two older than him. I guess she scares him, like she does all the other men. "She swallowed her caramel and got up. "C'mon, kid. Time to get back."

I stood up. A new knowledge had suddenly come to me, and I felt flushed and warm.

"You go ahead. I forgot my handkerchief."

I left Sadie and went toward the locker room. It was all so clear. Of course. Young Mandelbaum was in love with Miss Siegal. He, too, had seen through that air of mysterious dignity to the real woman underneath. But she had sent him away to change and when he came back, a new and different kind of man, worthy of her, she would accept him and they would live happily ever after.

All the rest of that day as I stood behind my counter, I kept dreaming of the beautiful secret romance I had discovered. Twice I counted the wrong change, but instead of my usual flustered apology, I merely smiled at the customer and went on folding blouses. The next morning I watched eagerly

for Miss Siegal. My heart leapt as I noticed her new black dress and the thin silver chain on her white throat. Her face, however, was pale and calm as always, as she stood listening to Miss Rosen of the millinery department.

Suddenly I heard Sadie's familiar hiss.

"There he is!"

That meant only one thing. Recklessly, I leaned across the counter.

"Where?"

Sadie moved her head silently, and I followed her gaze to a couple bearing down upon Miss Siegal. I could see only their backs: a broad, arrogant, masculine back in natty gray tweed, and a small, plump, feminine back dripping smart fox furs. I just *had* to see them. I glanced desperately in Sadie's direction. She smiled good-naturedly and came over to my counter.

"Go get yourself a drink of water, kid. You look all tuckered out."

I squeezed her hand and made my way quickly through the crowd of

shoppers to the fountain. And there I risked losing my job, for I leaned against the fountain twisting a paper cup and staring at the three people a few feet away.

Miss Siegal was shaking hands with the man and woman. All I could see of the woman was a curve of brassy yellow hair and a thick painted mouth under a Parisian veil. Her voice was high and strident, and I heard every word.

"So Louie dared me to elope to Paris right then and there, and we up and did it, just like that. And here we are."

The paper cup slipped from my hand. I could not see Miss Siegal. Young Mandelbaum stood directly in front of her.

"Aren't you going to congratulate us, Jennie?" There was unconvincing defiance in his tone. He moved aside, and I saw a smile cut the frozen calm of Miss Siegal's face. And then she was speaking, loudly and hurried, as if she were running away from something. It didn't even sound like her. That lovely liquid voice had

(Continued on page 20)

## THE J.D.C. AND WORLD JEWRY

By NATHANIEL L. GOLDSTEIN

**A**S a result of the pressure of persecution and economic distress, fully one-third of our people have migrated from the Old World to the New in the last three hundred years. American opportunity and American freedom have given to us comfort, mental ease and financial sustenance.

Today, as never before, we are faced with a world problem, one which is as important to the American Jew as to the foreign Jew. We all have vivid pictures, indelibly imprinted upon our minds and our hearts of Jewish helplessness, of want and distress. If we are to maintain caste and respect in the eyes of the civilized world and more especially in the eyes of our American neighbors, we must take upon ourselves the support of these sufferers. It is as obligatory as the support of our own American fellow-Jews. Just as Jews of all origins in this country have coalesced around charity efforts, so must we all combine, on an international scale, for the support of world

Jewry. We have given, and given well, in the past, but we must give and keep on giving in the future. We cannot desert the trust which to us is God-given—to "take care of our own" wherever they may be or whence they come. Ours is a heritage we cannot forsake. We cannot sit smugly by, shut our eyes and let "the other fellow do it."

The future of our foreign brethren and ours are interlocked, for a chain is only as strong as its weakest link. In solidarity there is strength and solidarity can only be maintained if we help to support the Jews in other lands who are helpless. In this tumultuous world of hate and greed Jews must continue to practice brotherly love. We have survived through centuries of crises and persecution, and with the same fortitude and God-abiding faith, our fellow Jews on the other side will survive, with our aid.

The most effective means of transmitting relief is through a concentration  
(Continued on page 20)



# JEWISH EVENTS REVIEWED

By LESTER LYONS

**A**LL the members of the Commission established by the British government to inquire into the technical aspects of the plan for the partition of Palestine have already been appointed. The members are Sir John Woodhead, chairman; Sir Alison Russell, A. P. Waterfield, and Thomas Reid. S. E. V. Luke, of the Colonial Office, will serve as secretary. The Commission will leave for Palestine this month to begin its work.

\* \* \*

The Hungarian Parliament is about to consider a bill whose object is the reduction of Jewish influence in the economic and scientific life of that country. The bill, prepared by the Ministry of Justice, empowers the government to regulate participation in industry and the professions on the basis of 80% for Aryans and 20% for non-Aryans. Persons who renounced the Jewish religion after August 1, 1919, will nevertheless be regarded as Jews. Jews who served in the World War, however, will not be adversely affected. It has also been proposed that within five years measures must be taken to insure that Christians should receive 80 per cent of all salaries in the economic life of Hungary. Another anti-Jewish measure has been announced by the Minister of Agriculture which in effect prohibits kosher slaughtering.

\* \* \*

At the personal request of President Roosevelt, this Government has made a proposal to nine European and twenty Central and South American countries to come to the rescue of German and Austrian political refugees by furnishing a haven for them. These countries have been invited to join in the creation of a special committee for the purpose of facilitating the emigration of the victims of Nazi oppression. The financing of such emigration is to be undertaken by private agencies without interfering with existing refugee aid organizations and activities. Attention is called to "the necessity of speedy cooperative effort under governmental supervision if widespread human suffering is to be averted."

The significance of this proposal lies more in the attitude it exemplifies than in the immediate practical benefits it may produce. As a sharp rebuke to the Nazi regime it is a timely manifestation of the faith of democratic gov-

ernments in the memorable and fundamental doctrine of asylum. The plan does not contemplate that this country or the others will increase their immigration quotas—at least presently. It does, however, assure that the nations participating in the plan will accord greater and more sympathetic consideration to those seeking refuge. Many countries have favorably responded to the invitation.

Great Britain, while professing its sympathy with the proposal, has declared that it would not permit the "indiscriminate admission" of all Austrian refugees. It has stated, however, that special consideration would be given to "suitable applicants, including persons whose work in the world of science, arts, business and industry may be advantageous to this country."

The Zionist Organization of America, in greeting with satisfaction the "humanitarian call" of this government, has appealed to the United States to urge Great Britain to lift the artificial barriers against the immigration of Jews into Palestine and to open its doors in accordance with the country's economic absorptive capacity.

\* \* \*

The thirteenth anniversary of the founding of the Hebrew University in Jerusalem was celebrated April 1st. When the University was established it had merely one building, 64 students, 30 faculty members, and 12 courses. Now it has 12 buildings, over 800 students, a faculty of 110, and a program of teaching and research which is as extensive as that in other leading universities. The faculty includes 35 noted German scholars who were exiled from or obliged to flee their country.

The scientific research engaged in at the University has been of considerable value and importance. Investigations conducted there in the fields of public health, agriculture and exploration of the natural resources of the country have greatly benefited both Jew and Arab. Recently, experimentation has been undertaken there which may lead to the eradication of the disease of leprosy.

A movement has been started in this country to organize a colony in Palestine for the settlement of prominent Jewish singers and composers from all parts of the world. It is intended that this colony should develop a symphonic choir which shall "produce works of Jewish prophets and rekindle and re-inspire their message." A fund is to be raised to provide each member of the colony with a parcel of land and a house.

\* \* \*

The number of Arabs employed in Jewish groves in Palestine is increasing despite the terroristic activities of the Arabs during the past few years. In 12 large colonies, Jewish plantation owners employ 11,560 Jews and 5,820 Arabs. During March, 2,700 Jewish immigrants entered Palestine. The Histadruth (General Jewish Federation of Labor) has, during the past two months, provided employment for 2,400 unemployed in Palestine. It has also been responsible for the packing during the present citrus season of 2,000,000 cases of fruit, or one quarter of the total Jewish exports. Nineteen new Jewish communities were founded in Palestine last year.

\* \* \*

The Wisconsin Federation of German-American Societies, representing 73 dominant German-American groups in that state, has issued a statement "most vehemently" condemning the activities and "doctrine of hate" of the pro-Nazi German-American Bund. Declaring that "it has nothing whatever in common with the propaganda of racial hatred and religious intolerance fostered by the Volksbund everywhere," the Federation asserted that it was "pledged to cooperate in true American spirit of democracy with the various groups that compose any or all parts of the population of our United States, regardless of race or creed."

\* \* \*

The Ministerial Association of Johnstown, Pennsylvania, has adopted a resolution calling anti-Semitism "un-Christian" and "a threat to democracy and a denial of the fundamental principles on which this nation is founded." Stating that "there is special need at this time that the church throughout



the world bring every resource at its command against the sin of anti-Semitism," the resolution promised unceasing opposition to the commission of such sin.

\* \* \*

Quebec has a drastic statute, the so-called "Padlock Act," intended to curb and eliminate Communistic activities and propaganda. The Act empowers the authorities to confiscate any literature or material suspected of having or furthering subversive doctrines. Under this Act the library of a Jewish organization has been confiscated because the volumes seemed suspicious, being written in strange characters—Jewish. The Social Service Council of Canada, an association of religious bodies, has recently denounced the law on the ground that it threatens the rights and privileges of religious minorities. The Council has also charged that much of the anti-Communist propaganda is also anti-Semitic.

\* \* \*

A number of prominent Rabbis are reported to have been recently arrested by the Soviet government. One of them, charged with the offense of teaching Talmud to young children, was exiled to Siberia for a term of seven years.

\* \* \*

In Chemnitz, Germany, a court has held that maintenance of friendly relations with Jews is sufficient grounds for divorce . . . In Dresden a salesman tried for stealing money from a Jewish firm which employed him was acquitted by the court on the ground that he must have learned from his Jewish employers the art of stealing.

\* \* \*

Inter-faith conferences on consumers' cooperatives have recently been held in Washington and Boston by Protestant, Catholic and Jewish religious groups. One of the sponsors of these meetings is the Central Conference of American Rabbis. A study of the cooperative movement is being made by the Social Justice Commission of this Conference. The religious significance of cooperation is being stressed side by side with the economic advantages of consumer combinations.

\* \* \*

Immediately after Germany's annexation of Austria the Polish Parliament adopted a law which may deprive nearly 25,000 Polish Jews in Austria of their Polish citizenship. The law permits the Government to cancel the citizenship of those nationalities who

have resided abroad for more than five years, lost contact with the Polish state, been guilty of anti-Polish activities or declined to serve in the Polish army. As a result of this law many Galician Jews who fled to Austria during the World War when Galicia was taken over by Poland will be prevented from returning to Poland. Opponents of this law say that it will have an adverse effect on emigration of Jews from Poland which the government had been seeking to encourage. Foreign countries may now be reluctant to receive emigrants from Poland if their Polish citizenship may be lost after five years.

\* \* \*

A decree of the Governor of Valona, Albania, forbidding Jews to close their businesses on Saturdays was countermanded by King Zog personally after he had received a petition of protest from the Jews of that district.

\* \* \*

A half-day general strike by Jewish workers in Lomza, Poland, protesting anti-Jewish disturbances, was reinforced by the participation of Christian workers as well. This strike was successful in preventing further serious disorders.

\* \* \*

A Christian jurist, Justice Charles E. Claypool, was named honorary Chairman of a series of lectures to be held in the Herzl Synagogue in Seattle. This is the first instance of a Gentile's heading an undertaking in a synagogue there.

\* \* \*

A bullet wrapped in a package containing a swastika was received by Rabbi Samuel Sachs, Chairman of a B'nai B'rith anti-defamation committee in Toronto. During the past three years twelve menacing letters, including a death threat, have also been sent him.

\* \* \*

At a hearing before a joint legislative committee of this State investigating conditions in the Rockland State Hospital for the Insane evidence was presented showing discrimination against Jewish patients. One doctor was said by an attendant to have declared that "All Jews should be exterminated."

\* \* \*

For the first time in the history of San Francisco a census of the Jewish community there is being undertaken. The purpose of the survey is to collect data which, together with similar data collected in other cities, will reveal

the characteristics of the Jewish population throughout the country and assist in refuting misconceptions concerning the Jews. The statistics will also be helpful for vocational, educational, health and other social purposes. This study is being sponsored by the Conference on Jewish Relations of this city which includes professional, academic, cultural and other Jewish leaders of the country. The president of this body is Professor Morris R. Cohen, who recently retired from the faculty of the College of the City of New York.

\* \* \*

An extensive anti-Semitic campaign has been going on in North China. In Tientsin, a Jewish Defense Corps has been organized to prevent anti-Jewish disturbances fomented by Russian White Guardists. A violently anti-Semitic newspaper published by the Guardists in Manchuria was suppressed by the authorities after it had openly urged a pogrom against the Jews. For five years this paper has agitated against the Jews in the Far East . . . The ravages of war in Shanghai have destroyed much Jewish property and have left 500 Jews destitute. An appeal has been issued to world Jewry to provide immediate relief for them.

\* \* \*

A manifesto has been issued by 53 Protestant, 23 Catholic and 23 Jewish religious leaders of this country protesting the "oppressive legislation and government-inspired propaganda of hatred" in Austria under Nazi rule. The statement, made public through the National Conference of Jews and Christians, expressed their "profound abhorrence of the course of oppression and incitation, the denial of the rights of minorities, the restrictions on freedom of conscience, and the arbitrary suppression of political and civic equality already instituted in Germany and now being extended into Austria."

\* \* \*

Of fifty-eight fellowships of the John Simon Guggenheim Memorial Foundation awarded for 1938, eight have been granted to Jewish scholars and artists.

\* \* \*

One thousand three hundred and seventeen Jewish refugees were admitted to Holland in 1937 as temporary residents. The total number since March, 1933 is 8,387. The Hias-Ica Emigration Association aided 4,885 to enter that country.

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# THE SPIRITUAL AND THE MATERIAL

A Selection From Dr. Israel H. Levinthal's Miscellaneous Sermons

Ignorance never had a place in Jewish life. Education was never the privilege of the few nor the prerogative of the rich. Every Jew, rich or poor, high or lowly, realized the blessings of Hebrew learning and all strove to apply its advantages to themselves and to confer them upon their children. *Talmud Torah Keneged Kulom*, the study of the Law has precedence over everything. That is the motto which has implanted itself within the consciousness of our people.

\* \* \*

The Jew is in reality what the Phenix is in fancy. He is the unconquerable, the unvanquished of history. How often did the words of Isaiah, spoken of Babylon, apply to him: "How art thou fallen from heaven." Again and again he was brought low. Again and again his enemies pronounced the eulogy over his remains. Again and again he could say with the Psalmist: "The cords of death compassed me, and the straits of the netherworld got hold upon me." But out of the grave his deathbed soul arose once more, his immortal spirit began to live again. Babylon fell and remained fallen. Greece fell and remained fallen. The Jews fell a thousand times, yet never remained fallen. The efforts of all his enemies to destroy him were of no avail. He remains invincible! Yea, O Israel, thou art the Phenix of history! From out of the fiery crucible of death thou risest again and dost not die.

\* \* \*

Whenever I think of those who become religious only when they are reminded of death, I cannot help but think of the story that is told of the preaching friar, who one day saw at Damascus an old woman carrying in her right hand a brazier containing fire, and in her left hand a vial of water. The friar asked her, "What are you going to do?" She answered that with the water she would extinguish Hell. And he asked her "Why do you want to do this?" "Because," she replied, "I do not want anybody to do good for the sake of gaining Paradise as a reward, nor for fear of Hell, but simply for love of God." It is a story which only paraphrases the Rabbi's command: "Be not like servants who minister to their master upon the condition of receiving a reward."

Let us pray for life, but a life that shall not end with the grave, a life that shall continue to eternity, through its nobility of character, through the service it renders its fellow man. But, above all, let us strive to turn death into a *Beth-ha-Hayim* by living nobly ourselves and by teaching our children the kind of life they ought to live. So that, when we shall have gone the way of all flesh, we too may find our reward in the faith that "God will redeem my soul from the grasp of the grave, for He will receive me!"

\* \* \*

Other religions may teach that man is a perfect being but that through sin he fell to a lower state. Judaism teaches that man was not created in the fullness of perfection, but with the power to become perfect, with the Divine Will within him urging him to develop himself to greater and continual perfection, with the Divine gift within him to rise higher and even higher, aye, until he in very truth becomes Godlike.

\* \* \*

Yea, man possesses a unique treasure, something of which no other species can boast—a mind. The mind is God's special gift to man, with which he is to develop himself.

\* \* \*

The great trouble with our people today is that, contrary to Jewish teaching and Jewish traditions, the Jew thinks only of his past, but ignores his future. He remembers the exodus from Egypt, but does not think or concern himself with the exodus that must lead the Jew out of his present misery and degradation.

\* \* \*

Wilson, like David, conceived the Temple of Peace. That he could not establish it was due to the fact that war can never be the instrument to erect a House of Peace. That was Wilson's mistake, but it does not detract from his greatness. Who is there who is altogether free of mistakes? Only those who never attempt to do aught are free of error or mistake. But it was this mistake of judgment, not of motive, that caused him temporarily to fail and deprived him of the blessing to tread the soil of the Promised Land. History is harsh with leaders

who make mistakes. For a slight error was Moses punished by God and denied admittance to the Land of Promise. Wilson himself must have realized this, for shortly before his death he is reported to have said to Josephus Daniels: "We must never doubt that the things we stood for will come to pass. And I will make this concession to Providence, that they may come in a better way than the way we believed best."

\* \* \*

There was a time, and not so long ago, when the first sign of a man's intelligence was supposed to lie in the fact that he believed in Darwin — though he probably never had read Darwin, and certainly did not truly understand Darwin. As Shaw brilliantly points out, Darwin himself did not believe what many of his disciples thought he taught.

And Judaism especially is thankful to Shaw for his masterly presentation of this subject, because Judaism is not in conflict with the theory of Creative Evolution. The world was not complete, nor was it in its fullest development, in the days of Creation. "In His goodness He reneweth the act of Creation every day continually," the Jew is taught to say every morning of the year. God is continually creating, ever and ever bringing forth something new for man's need and for man's delight.

\* \* \*

Man was not created perfect, but was created with the potential gift to rise higher and ever higher, like the angels ascending the ladder of Jacob's vision unto the very heavens. The great medieval Jewish sage and philosopher, Abarbanel, expresses this truth in striking fashion. He points out the very interesting fact that while after every act of creation the Bible tells us "And God saw it was good," this statement is not to be found after the creation of man; and this teaches, the sage says, that all other things when created were created perfect, in a high state of development. Man, however, was not thus created perfect, but God left it to man to develop himself, to achieve perfection by his deeds and by his creative will.

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# SUMMARY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES OF THE BROOKLYN JEWISH CENTER FROM JAN. 1 TO DEC. 31, 1937

## FRIDAY NIGHT LECTURES AND SERVICES

"Peace on Earth, Good Will Toward Man—Can It, Shall It Ever Be"—by Rabbi Levinthal—Jan. 1, 1937.

"The Unfinished Symphony" by Rabbi Levinthal—Jan. 8, 1937.

"Can We Survive Disaster" by Rabbi Ralph Simon—Jan. 15, 1937.

"A Program for Modern Jewish Life" by Rabbi Benedict B. Glazer—Jan. 29, 1937.

"Parenthood as a Fine Art" by Rabbi Levinthal—Feb. 5, 1937.

"The Eternal Road—A Message and Challenge of the Eternal Jew" by Rabbi Levinthal—Feb. 12, 1937.

"The Destiny of the Modern Jew" by Dr. Robert Gordis—Feb. 19, 1937.

"The Role of the Jewish Woman in a Changing World" by Mrs. David E. Goldfarb—Feb. 26, 1937.

"The Jewish Supreme Court" by Rabbi Levinthal—March 5, 1937.

"Rabbi Akiba—The Romantic Rabbi of an Unromantic Age" by Rabbi Levinthal—March 12, 1937.

Special Youth Services: Miss Shulamith Schwartz—"The Cause of Palestine and Jewish Youth"; Neil M. Lieblich, "Cause of Charity and Jewish Youth"; John Lewis, "Cause of the Synagogue and the Jewish Youth"; Milton D. Balsam, Introductory Address—March 19, 1937.

"The American Constitution—Character of Human Hopes" by Rabbi Levinthal—Oct. 15, 1937.

"The New Political Horizon of Palestine" by Ittamar Ben Avi—Oct. 22, 1937.

"A Prince in Israel has Fallen—A Tribute to the Late Felix M. Warburg" by Rabbi Levinthal—Oct. 29, 1937.

"Religion in a World of Crisis" by Dr. Sidney E. Goldstein—Nov. 5, 1937.

"What the World Needs Most and Lacks Most" by Rabbi Levinthal—Nov. 12, 1937.

"Is Hate Ever to be the Fate of the Jew" by Rabbi Judah A. Nadich of Buffalo—Nov. 19, 1937.

"The Case for Partition" by Mr. Abraham Goldberg—Dec. 3, 1937.

"The Case Against Partition" by Mr. Robert Szold—Dec. 10, 1937.

"The Case of Partition—What Shall be the Attitude of the Jews" by Rabbi Levinthal—Dec. 17, 1937.

"Our Jewish Students—Why Are They Estranged from Jewish Life" by Rabbi Levinthal—Dec. 24, 1937.

"The Darkest Aspect of This Era of Darkness" by Rabbi Levinthal—Dec. 31, 1937.

## SABBATH MORNING SERVICES

Rabbi Levinthal on the Weekly Portion of the Torah.

## HOLIDAY SERVICES

Purim Services—Reading of Megillah—Feb. 24, 1937.

First Day of Passover—Rabbi Levinthal, speaker—March 27, 1937.

Second Day of Passover—Rabbi Levinthal, speaker—March 28, 1937.

Seventh Day of Passover—Rabbi Levinthal, speaker—April 2, 1937.

Eighth Day of Passover—Mr. Louis Lipsky, speaker—April 3, 1937.

First Day of Shevuoth—Rabbi Levinthal—May 16, 1937.

Second Day of Shevuoth—Rabbi Levinthal, speaker—May 17, 1937.

Slichoth Services—Rev. Samuel Kantor assisted by the Oscar Julius choir—August 23, 1937.

First Day of Rosh Hashonah—"The Trumpet of Jubilee" by Rabbi Levinthal—Sept. 5, 1937.

First and Second Days of Rosh Hashonah. Auditorium. Mr. Benjamin Hirsh, speaker.

Second Day of Rosh Hashonah—"A Program for a Jewish Life" by Rabbi Levinthal—Sept. 6, 1937.

Shabath Shuvah—Rabbi Levinthal, speaker—A special message to children—Sept. 11, 1937.

Kol Nidre Services—"The Great Avowal" by Rabbi Levinthal—Sept. 14, 1937.

Kol Nidre Services. Auditorium. Mr. Hirsh, speaker—Sept. 14, 1937.

Yom Kippur Services—"What Ails the World Today" by Rabbi Levinthal—Sept. 15, 1937.

Yom Kippur Services. Auditorium. Mr. Hirsh, speaker—Sept. 15, 1937.

First Day of Succoth—Rabbi Levinthal, speaker. Sept. 20, 1937.

Second Day of Succoth—Rabbi Levinthal, speaker—Sept. 21, 1937.

Shemini Atzers—Rabbi Levinthal, speaker—Sept. 27, 1937.

Rev. Dr. Israel H. Levinthal, Rabbi Rev. Samuel Kantor, Cantor Rev. Meyer Rogoff, Sexton

## HEBREW EDUCATION COMMITTEE

### (a) Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

### (b) Daily Hebrew School

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A. M. to 12:30 P. M.

### (c) Religious School

Meets every Sunday morning throughout the season from 10:00 A. M. to 12 M.

### (d) Three-Day Week School

Meets Tuesday and Thursday afternoons and Sunday mornings.

### (e) Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

### (f) Consecration Group of Girls

Sunday morning 10-12 P. M.

### (g) Post-Consecration Group of Girls

Once every two weeks on Tuesday evening.

## FACULTY

Rabbi Israel H. Levinthal, Principal  
Mordecai Halevi, Head Instructor  
Mrs. Jean Serbin-Beder  
E. M. Edelstein  
Mrs. E. M. Edelstein  
Benjamin Hirsh  
Berenica Grayzel, Secretary.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 9 P. M., Miss Betty Ungar, Instructor.  
Hebrew B—Every Thursday at 9 P. M., Miss Lillie Rubee, Instructor.  
Hebrew C—Every Thursday at 8 P. M., Miss Irene Bush, Instructor.



Hebrew D—Every Thursday at 9 P. M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P. M., Rabbi Isidor Meyer and Messrs. E. M. Edelstein, and M. Hal-  
evi, Instructors.

Talmud A—Every Tuesday at 8 P. M., Dr. Michael Higger, Instructor.  
Talmud B—Every Tuesday at 9 P. M., Dr. Michael Higger, Instructor.

The Bible as Literature—Every Thursday at 8 P. M., Mr. Louis J. Gribetz, Instructor.

Rabbi Israel H. Levinthal, Director

#### PARENT-TEACHERS ASSN. HEBREW SCHOOL AND SUNDAY SCHOOL

January 20, 1937—Speaker, Mr. Kalman Whiteman, on "National and Individual Objectives in Jewish Education." Mrs. L. R. Wolfe read the poems of her brother, Mr. Charles Reznikoff.

February 23, 1937—Speaker, Mr. E. M. Edelstein, on the "Psychology of Parenthood." Music by Irene Kantor.

March 17, 1937—Speaker, Mr. Mordecai Halevi on the "Mental Testing—A Survey of the Intelligence of Our School Children."

April 21, 1937—Speaker, Benjamin Hirsh. Recitations by Arthur Feinberg.

May 27, 1937—Graduation Exercises.

June 9—Discussion on Strawberry Festival.

November 3—Installation of Officers by Rabbi I. H. Levinthal.

December 15, 1937—Speaker, Miss Fannie Lipser, on "Jewish Education in China." Palestinian songs by Masada.

#### CENTER ACADEMY

A Progressive Elementary School combined with a fundamental education in Hebrew and Jewish culture. Hours 8:45 A. M. to 3:15 P. M.

Parent Teachers Association Meeting—February 9th. Guest speaker: Mordecai Halevi.

Open School Day—February 12th.

Purim Celebration—Children's Bazaar—March 3rd.

Parent Teachers Association Meeting—Speaker, Miss Hewlet, "Home and School Responsibilities."

School Seder—March 31st.

Parent Teachers Association Meeting—Speaker: Miss Hewlet, "Emotional Development of the Child."

Parents' Dinner—May 26th.

Commencement and Closing Exercises—June 10th.

School reopened—Sept. 22nd.

Chanukah Celebration—Dec. 3rd.

Parent Teachers Association Meeting—Speaker: Judge O'Dwyer, "The Adolescent Court—A Unique Experiment."

#### FORUM AND EDUCATION COMMITTEE

(a) *Monday Night Forums*

"Common Sense of Birth Control" by Margaret Sanger—Jan. 4, 1937.

"The Jew and the World" by Ludwig Lewisohn—Jan. 11, 1937.

"Dictatorship and Democracy under the Soviets" by Anna Louise Strong—Jan. 18, 1937.

"Today's Challenge to Freedom" by Hon. James G. McDonald—Jan. 25, 1937.

"Spain and the Future of Europe" by Prof. Scott Nearing—Feb. 1, 1937.

"We and Our Criminals" by Dr. Fritz Wittels—Feb. 8, 1937.

"The Moscow Treason Trial" by Miss Suzanne LaFollette—Feb. 15, 1937.

"A Gentile Surveys the World Jewish Scene" by Pierre Van Paasen—March 8, 1937.

"American Jews at the Crossroads" by Prof. Henry Slonimsky—March 15, 1937.

Debate—"The President's Supreme Court Proposal"—Hon. Geo. Z. Medalie, Judge Chas. Solomon—March 22, 1937.

"The Relationship of the Individual to the Community" by Mrs. Franklin D. Roosevelt—Oct. 18, 1937.

"Japan, China and the White Man" by Upton Close—Oct. 25, 1937.

"The Next War—When and Why" by Prof. Jerome Davis—Nov. 1, 1937.

"World Economic Trend" by Prof. Scott Nearing—Nov. 8, 1937.

"The Sex Criminal—How to Cope with Him" by Dr. Abraham A. Brill—Nov. 15, 1937.

"Why Hitler Is Not Overthrown" by Dr. Joachim Prinz—Nov. 22, 1937.

"German Character and the Next War" by Emil Ludwig—Nov. 29, 1937.

"Woman's Changing Personality" by Dr. Samuel D. Schmalhausen—Dec. 6, 1937.

"Dictators, Democracies and the Reason for Them" by Norman Thomas—Dec. 20, 1937.

"The Threat of the Dictators" by Hon. James G. McDonald—Dec. 13, 1937.

"Jews in the Soviet Union and Palestine" by Pierre Van Paasen—Dec. 27, 1937.

#### LECTURE COURSES

Under the joint auspices of the Forum and Education Committee and the W.P.A. Adult Education Project of the New York Board of Education, several lecture courses are given.

"Psychology of Personality Adjustment" by Mr. Lake—Tuesday evenings.

"Contemporary English Literature" by Mr. Kaplan—Wednesday evenings.

#### YIDDISH LECTURES

Yiddish lecture by S. Niger—Review of the book "Brothers Ashkenazi"—Jan. 10, 1937.

Yiddish lecture by Perez Hirshbein—"Jewish Contribution to World Culture"—Jan. 24th.

Yehoash Evening—Address by S. Judson on: "Yehoash—Twenty Years Ago." Dr. J. Rolnick and Rabbi Louis Hammer read from works of Yehoash. Musical program by Cantor Pinchas Jassinovsky, accompanied by Mrs. Jassinovsky—Feb. 22, 1937.

Evening of Persian Poetry and Music—N. Steinberg on "The Meaning of Life as Interpreted by Omar Khayyam." Musical Program by Miss Cynthia Mintz, Helen Tarnova and Cantor Jassinovsky. Dr. Ezekial Leavitt on "The Philosophy of Omar Khayyam and King Solomon." Recitations by Dr. A. Asen of translations of Omar Khayyam's poems into Yiddish. Rabbi Louis Hammer presided—April 4, 1937.

Lecture by Sholom Asch—"The World Jewish Scene"—June 8, 1937.

Yiddish lecture devoted to works of the well known Jewish novelist Chaim Pet. Program included: Abraham Reisen, Mr. S. Dingol, L. Rosoff, and Kolman Mormar. Recitations by Michael Gibson. Violin selections by Philip Schadchen. Dr. A. Asen, chairman.

#### ART EXHIBITS

Painting exhibit by Miss Ruth Light—March 13, 1937.

Sculpture exhibit by Mrs. Pauline Trachtman-Miller—March 13, 1937.

Yiddish Book exhibit, under the auspices of the Yiddish Buch Gezelschaft—April 18, 1937—Mr. David Pinski, speaker.

**SISTERHOOD ACTIVITIES**

Meeting—Book Review by Mrs. Albert A. Weinstein of "Herod" by Rabbi Jacob S. Minkin—Jan. 11, 1937.

Sisterhood Bridge and Tea—Feb. 8, 1937.

Meeting — Mrs. S. Schwabacher, speaker, "Jews in Germany." "History, Customs and Rituals of the Passover Festival" by Miss Lillie Rubbe—March 8, 1937.

Meeting—Current events by Mrs. Wm. I. Siegel—April 12, 1937.

Dutch Supper and Bridge — April 24, 1937.

Meeting — Book Review by Miss Naomi Finkelstein of "Akiba, Scholar, Saint and Martyr"—May 10, 1937.

Meeting and Tea—Rabbi Mordecai Lewittes, speaker—"Student Life at the Hebrew University in Palestine"—Oct. 11, 1937.

Mother-Daughter Luncheon and Fashion Show—Oct. 25, 1937.

Meeting—Fanny Lipziger, speaker—"The Life of the Jews in China"—Nov. 8th, 1937.

Meeting — Book report by Mrs. Joseph Lukashok, "Brothers Ashkenazi"—Dec. 13, 1937.

**CLUB ACTIVITIES**

Young Folks League — Unmarried Center members as well as children of members, male over 21 years and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 18 to 21 years, and girls 17 to 20 years.

Maccabees—Sons of Center members 13 and 15 years of age.

Vivalets — Daughters of Center members 13 to 15 years of age.

Center Club—Sons of Center members 14 to 16 years of age.

Girl Scout Troop—12 to 16 years of age.

Boy Scout Troop—12 to 16 years of age.

**MISCELLANEOUS SOCIAL ACTIVITIES**

Oneg Shabbos, Brooklyn Council Hadassah and Sisterhood—Frau Yetka Levy-Stein, speaker — Jan. 16th, 1937.

Reception to newly elected members—Jan. 17th, 1937.

Production of Sinclair Lewis' play "It Can't Happen Here" in Yiddish, under the auspices of the Federal Theatre and the Social Committee—Jan. 20th, 1937.

Annual Meeting of the Center — Jan. 28th, 1937.

"Ah Wilderness"—produced by Center Players—Feb. 13th, 1937.

Production of Sinclair Lewis' play "It Can't Happen Here" in English, under the auspices of the Federal Theatre and the Social Committee—Feb. 17th, 1937.

Young Folks' League Novelty Dance —Feb. 25th, 1937.

Children's Purim Masquerade—Feb. 28th, 1937.

Victor Chenkin Concert—March 1, 1937.

Membership Social Meeting—March 4th, 1937.

Seminary Jubilee Celebration, Prof. Louis Ginzberg, Guest of Honor — March 13th, 1937.

Gala Metropolitan Opera House Concert—March 14th, 1937.

Center Academy Seder for pupils—March 24th, 1937.

Passover Sedorim—March 26 and 27, 1937.

Young Folks Spring Hop—March 28th, 1937.

Young Folks League meeting and election of officers—April 22, 1937.

Lag B'Omer Hebrew School Children's Outing at Prospect Park — May 2nd, 1937.

"Success Story" produced by Center Players—May 9th, 1937.

Production of Rose Franken's "Another Language" under the auspices of Federal Theatre and Social Committee —May 13th, 1937.

Consecration Services—May 16th, 1937.

Membership Social Meeting and Bridge—May 19th, 1937.

Young Folks Get-Together — May 23rd, 1937.

Hebrew School Graduation Exercises—May 27th, 1937.

Girl Scouts Parents' Night—June 2nd, 1937.

Closing Exercises of Sunday School —June 6th, 1937.

Production of "Sun-Up" under the auspices of Federal Theatre and Social Committee—June 7th, 1937.

Young Folks League Sports Hop—June 13th, 1937.

Strawberry Festival given by Parent Teachers Association Hebrew and Sunday Schools in co-operation with the Sisterhood—June 16th, 1937.

Young Folks Dance—Sept. 15th, 1937.

Simchath Torah Dinner and Dance —Sept. 28th, 1937.

Opening Rally, Institute of Jewish

Studies for Adults—Oct. 5th, 1937.

Membership Social Meeting—Oct. 19th, 1937.

Production of "Patience" under the auspices of Federal Theatre and Social Committee—Nov. 10th, 1937.

Initiation Service for new Hebrew School pupils—Nov. 13th, 1937.

Production of "Prof. Mamlock" under the auspices of Federal Theatre and Social Committee—Nov. 17th, 1937.

Young Folks League Cabaret Night —Nov. 24th, 1937.

Junior League Gobble Hop—Nov. 25th, 1937.

Membership Social Meeting—Dec. 1st, 1937.

Chanukah entertainment given by children of the Hebrew and Sunday Schools—Dec. 5th, 1937.

Production of "No More Peace" under the auspices of Federal Theatre and Social Committee—Dec. 8, 1937.

Joint Chanukah Party—Vivalets and Maccabees—Dec. 11th, 1937.

Metropolitan Opera House Concert —Dec. 12th, 1937.

Production of "The Singing and the Gold" under the auspices of Federal Theatre and Social Committee—Dec. 22nd, 1937.

Children's Performance — "Horse Play"—Federal Theatre Project—Dec. 28th, 1937.

**PHYSICAL TRAINING COMMITTEE**

Basketball Game and Dance, B.J.C. vs. Trupin Club A.C.—Jan. 10, 1937.

Basketball Game and Dance, B.J.C. vs. Ohrbach's—Jan. 27th, 1937.

Basketball Game and Dance, B.J.C. vs. Crescent Hamilton A.C.—Jan. 30, 1937.

Basketball Game and Dance, B.J.C. vs. Central Y.M.C.A.—Feb. 10, 1937.

Basketball Game and Dance, B.J.C. vs. Union Temple—Feb. 18, 1937.

Basketball Game and Dance, B.J.C. vs. Jersey City Y.M.H.A.—Feb. 22, 1937.

Basketball Game and Dance, B.J.C. vs. All Stars—Oct. 23, 1937.

Basketball Game and Dance, B.J.C. vs. Ohrbach's—Oct. 30, 1937.

Basketball Game and Dance, B.J.C. vs. Jewish Community House of Bensonhurst—Nov. 2, 1937.

Basketball Game and Dance, B.J.C. vs. 92nd Street Y.M.H.A.—Nov. 6, 1937.

Basketball Game and Dance, B.J.C. vs. Union Temple—Nov. 21, 1937.

(Continued on page 21)



## BROOKLYN JEWISH CENTER ACTIVITIES

### HEBREW SCHOOL CLOSED DURING PASSOVER

There will be no sessions in the Hebrew School during the week of Passover. Sessions will be resumed on Sunday morning, April 24th, at the usual hour.

There will be no session in the Sunday School this Sunday, April 17th, the second day of Passover. Children are asked to attend the services in the Children's Congregation. The Sunday School will be resumed on Sunday morning, April 24th. All of the children are asked to be in their classes.

### DAVID SHAPIRO ELECTED HONORARY TRUSTEE

At the last meeting of the Board of Trustees of the Center, Mr. David Shapiro was elected as an honorary trustee.

This distinction was conferred upon Mr. Shapiro in recognition of the loyal and devoted services he has rendered to the Center since its inception.

### NOTICE TO STUDENTS OF INSTITUTE OF JEWISH STUDIES FOR ADULTS

There will be no sessions in any of the classes of the Institute during the week of Chol Hamoed Passover — April 19th to 21st. Classes will resume on the following Tuesday, April 26th.

### JEWISH DAY FOR THE BLIND

The Brooklyn Week for the Blind will be held at the Hotel St. George in the early part of May. The Jewish Day, a day set aside to all Jewish organizations who are interested in helping the blind, will be held on Wednesday, May 4th, in the grand ballroom of the St. George Hotel. The number of Jewish blind being taken care of by the organizations sponsoring this affair is very great, and it is important that Jews who sympathize with these sufferers, should help to make the Jewish Day a success. Luncheon will be served, and in the afternoon a fashion show will be presented. Mrs. Milton Hertz is the chairman of Jewish Day, and many of the members of our Center Sisterhood are active in this cause.

### CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M. and on Sundays from 10:30 A. M. to 3:30 P. M.

### CONGRATULATIONS

We extend our best wishes and heartiest congratulations to the following:

Mr. Aaron Donner of 1436 Carroll Street upon his marriage to Miss Judith R. Gabel, daughter of Mr. and Mrs. Benjamin Gabel of 749 Eastern Parkway on April 9th.

Mr. Murray T. Feiden of 1245 Eastern Parkway on the occasion of his engagement to Miss Claire Lee Axelrod.

Mr. Abraham Kranish of 1045 St. Johns Place who announced his engagement to Miss Dorothy Fass on April 6th.

Mr. Morris L. Martz of 255 Eastern Parkway upon his betrothal to Miss Florence Miller of Scranton, Pennsylvania.

Mr. Abraham Pollack of 1131 Lincoln Place on the occasion of his marriage to Miss Racille Ginsberg on April 10th.

### YOUNG FOLKS MEETINGS

On Thursday evening, April 28th, the Young Folks League of the Center will hold its next regular bi-monthly meeting. An interesting program of entertainment is being arranged. The meeting is limited to members of the Center. Meetings of the organization are held every second and fourth Thursday evenings of the month.

Meetings of the Junior League are held every Thursday evening in the Ladies' Social Room of our building.

### CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to Mrs. Jacob A. Fortunoff of 770 St. Marks Avenue, upon the death of her beloved mother, Mrs. Rose Seril on April 5th.

**WEDNESDAY EVENING, APRIL 20th**

(Chol Hamoed Pesach) at 8:30 o'clock

## Monthly Membership Social Meeting

There will be a short business meeting followed by an excellent program of entertainment

**IRVING DAVIDSON**

The "Jewish Ripley" Will Speak on:

**"CONTEMPORARY WIT AND HUMOR"**

**DR. FRANZ POLGAR**

Famous Mind Reader in a Program of

**MENTAL TELEPATHY, MEMORY FEATS AND HYPNOSIS**

**Refreshments Will Be Served**

A Cordial Invitation is Hereby Extended to All Members of the Center—Men and Women—to Attend.

## DUTCH SUPPER AND BRIDGE

Arranged by the Sisterhood of the Center

SUNDAY EVENING, MAY 15th

at 8 o'clock

Proceeds to the U. P. A. and Joint Distribution Committee

Subscription — \$1.00

Tickets May Be Obtained from the Chairman,

Mrs. William I. Siegel, SLocum 6-6716

### GYM AND BATH SCHEDULE MAY AND JUNE

During the months of May and June the Gymnasium and Baths Department will be open as per the following schedule:

#### Monday

Women.....10 a.m. — 3 p.m.  
Men..... 3 p.m. — 11 p.m.  
Boys..... 3 p.m. — 5 p.m.

#### Tuesday

Women.....10 a.m. — 10 p.m.  
Girls..... 3 p.m. — 5 p.m.

#### Wednesday

Women.....10 a.m. — 3 p.m.  
Men..... 3 p.m. — 11 p.m.  
Boys..... 3 p.m. — 5 p.m.

#### Thursday

Women.....10 a.m. — 5 p.m.  
Girls..... 3 p.m. — 5 p.m.  
Men..... 5 p.m. — 11 p.m.

#### Friday

Men..... 1 p.m. — 5 p.m.  
Boys..... 1 p.m. — 5 p.m.

#### Saturday

Men..... 8 p.m. — 11 p.m.

#### Sundays and Legal Holidays

Men.....10 a.m. — 2 p.m.  
Boys..... 2 p.m. — 5 p.m.

### GYM AND BATH NEWS

The Gymnasium and Baths will close on Friday, April 15th at 5 o'clock, and will remain closed during the first and second days of the holidays. The department will reopen on Monday morning, April 18th, at 10 o'clock. For the concluding Passover holidays, the Gymnasium and Bath Department will close on Thursday at 5 o'clock and reopen on Sunday morning, April 24th at 10 o'clock.

### CENTER PLAYERS

Under the Directorship of Phil Gross

will present

CLIFFORD ODET'S FAMOUS PLAY  
"AWAKE AND SING"

Saturday Evening, April 23rd

Dancing Following Presentation

Tickets of Admision

Now On Sale—50c

### Important Notice

The officers appeal to you to please mail in your check covering dues for the current year. Upon receipt of payment, membership cards for 1938 will be issued to you. Your prompt cooperation will be greatly appreciated.

MY ONLY STORE  
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WEDDING  
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OUR SPECIALTY

We Carry A Complete

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**Fruit Baskets**

for every occasion

THE BROOKLYN JEWISH  
CENTER'S OFFICIAL  
FLORIST

TELEPHONE DICKENS 2-4000



### APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Rose, Jules N.

Podiatrist Unmarried  
Res. 964 Eastern Parkway  
Bus. Same

*Proposed by* Robert Banks

Wender, Jerry

Attorney Unmarried  
Res. 1191 Carroll Street  
Bus. 320 Broadway

*Proposed by* Morris D. Wender

Zucker, Murray

Silk Salesman Unmarried  
Res. 570 Kosciusko Street  
Bus. 469 Seventh Avenue

*Proposed by* Nat Gluck and  
William Rosenberg

The following has applied for re-instatement in the Brooklyn Jewish Center:

Cohen, Jacob

Principal Married  
Res. 1558 Carroll St.  
Bus. P. S. 165, Brooklyn  
*Proposed by* Mark J. Goell

### CLUB NEWS

The Junior League held a joint social meeting with the Union Temple Junior League on Thursday, April 14, at the Brooklyn Jewish Center. The

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**6 ROOMS WITH 3 BATHS**

**985 PARK PLACE, BKLYN**  
corner Brooklyn Avenue

**REASONABLE RENTAL — FINE LOCATION**

**Hyman Aaron**

**Telephone PResident 4-5561**

evening was devoted to a "Professor Quiz" contest between teams representing each group.

A new club called Hakoach has been formed. The name was selected in honor of the Austrian Jewish Clubs which have just fallen under the heel of Nazi oppression. A play was chosen for dramatization, and the cast has already been selected. On April 2, a debate was held against a Young Israel group on the question, "Resolved, that world Jewry approve the partition plan." The Hakoach was represented by Albert Jaffee, Ephraim Goldberg, and Judah Klein with Buddy Lowen-

feld as rebutter.

The club is open to girls about fourteen and a half years and boys above fifteen years, who are Center members and who have an interest in dramatics, debating, sports and social activities.

The Maccabees devoted two meetings to a music-memory contest. On April 9, the social part of the evening was given over to a dancing lesson.

Passersby were startled to hear one eager disciple enthusiastically shout, "Hurray, I can dance! I never thought I could do it!"

(Continued on page 22)

# FLATBUSH MEMORIAL CHAPEL

**WM. SHERMAN AND SONS**  
**FUNERAL DIRECTORS**

1283 Coney Island Avenue  
BROOKLYN, N. Y.

Phone: ESplanade 7-7300

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**AND**

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**SERVICES**

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**OR**

**CHAPEL**

## A CALL TO ACTION

(Continued from page 4)

sistance or submit a grievance. Jewish life in its structureless confusion is impotent to encourage its loyal sons and powerless to restrain its renegades and traitors. There are only separate congregations, optional committees and congresses which are at best but fractionally representative of the Jewish people, and then only as voices of protest without power and with scarcely any prestige.

Disunion has been our dominant sin. Tribulations from without and bitter dissensions within the fold have been the constant retribution. Timidity and apathy are the symptoms of exhausting disharmonies within the camp. Our temples and synagogues ring with diatribes against this sin of disunion and our rabbis make constant pleas for unity in Jewry. But their congregations build barriers against one another, barriers of social pretense and glitter. And Eastsides and Westsides in Jewry form and reform in perpetual motion wherever God gives us Jews the greatest liberty and the greatest opportunities.

Through this disunion, and the conditions that it creates, we continue to be our own worst enemies. Prophet Jeremiah said it twenty-five years ago "... they are their own worst enemies."

And on the horizon I can descry no mighty figures to inspire the Jewish masses with prophetic trust, no Macabean personalities to kindle the imagination of Israel in *golus* with divine fire. There are worthy rabbis and eminent scholars. But in this decisive moment we need an Ezra in modern dress and stride.

Thus, in tune with the times, it is incumbent on the young people of Jewry to take a dynamic part in the building of Jewish life upon a sifted foundation of pure Judaism. For to youth belong the things of tomorrow. What youth undertakes today will be the design it will live by in the years to come. Youth must take Jewish life into its hands, mould it in harmony with the contemporary vista, give it new glamour, new objectives, and make it worth struggling with and dying for.

In this enterprise zealots must not be deterred or detained by the timid

and the self-satisfied. Nor must the pioneers be hood-winked by artful hedgers and scare-cat Jews who warn of boomerangs and divided allegiance. Earnest Jews have never been regard-

## THE STORY OF MISS SIEGEL

(Continued from page 10)

grown suddenly old and harsh. I shuddered as I listened.

"Of course I congratulate you, both of you. Only you kept it such a secret. Not letting anyone know. Why, we would have had the whole store out to welcome you at the pier." I saw the hand at her side clenching itself into a blue-knuckled ball, but she went on talking. "Your father will be overjoyed, Lou. He's been wanting you to settle down with some nice girl for the longest time. Why don't you take your . . . wife up to the office right away and introduce her to everybody?"

"Thanks, Jennie. I guess I will. Are you coming, too?" There was an unmistakable note of pleading in his voice, and for all the scoundrel he was, I felt a momentary pang of pity. Perhaps that woman had done it all. But when I heard Miss Siegal again, my heart turned to stone.

"No," she said, "I can't leave now. We're very busy. But I'll be up later."

Young Mandelbaum seemed about to say something, but the woman tugged at his arm.

"C'mon, Louie. Miss Siegal *told* you she can't come. She only works here, you know." She laughingly adjusted her furs and curled a plump, possessive hand over her husband's arm. There was a triumphant smile on her thick mouth as they walked across the floor and stood there waiting for the elevator. Miss Siegal remained motionless with that frozen smile on her face until the elevator doors had shut.

Then she turned and met my gaze. I had never seen her eyes like that. Never would I see them that way again. Across the heads of several unconscious shoppers, I saw her soul quivering naked in those luminous black depths—the soul of a woman who had gambled and lost. I stepped forward blindly, longing to take her in my arms and let her cry her heart

ed less patriotic to adopted land because of honest service in the cause of their religion and self-preservation. And even our severest foes would respect the resolute defenses we should raise to make Jewish life a stronger shelter for the heart of Israel, and a gracious unit in the complex world humanities.

out there. But she turned abruptly and moved away, her head high on the white column of her throat. Once again she was Miss Siegal, head buyer at Mandelbaum's Fashion Center, and I was only a little salesgirl from the blouse department.

I went back behind my counter, oblivious to Sadie's curious stare, and folded blouses unseeingly into small neat piles.

## J. D. C. AND WORLD JEWRY

(Continued from page 10)

ed, definite, well organized agency. The Joint Distribution Committee touches every phase of Jewish life in Eastern and Central Europe. It renders medical, educational, financial and emergency help to the needy and distressed and looks after the welfare of children. There are 900,000 Jews in Rumania facing persecution, 350,000 in Germany and 200,000 in Austria facing annihilation, and one-third of the 3,150,000 Jews in Poland are starving.

In Poland and Rumania the Joint Distribution Committee has supported 100,000 Jewish children annually. It aids hospitals, sanatoria and medical clinics. Through free loans it helps 180,000 persons annually, or fully one-fifth of the Jewish population.

In Lithuania, Austria and Czechoslovakia the Joint Distribution Committee supports child welfare institutions, hospitals, medical units, free loan societies and trade training schools.

In Germany the Joint Distribution Committee, in the wake of the storm, is building anew the lives of the Jew; reconstructing what has been destroyed—recreating the physical and moral being, pumping hope into hearts laden with despair. It helps Jews to remain Jews.



## GOBLINS FOR GERMAN CHILDREN

(Continued from page 3)

Seventy millions against three-quarters of a million—a handful against a multitude! This is the enemy whom the masters of modern Germany profess to fear. And yet there is perhaps something prophetic in this fear. After all, if the lessons of history have any verity, they do teach the persistence of an ideal. We have seen throughout all the ages, the disappearance, in some cases gradual, in some cases immediate, of those men and those forces which have stood out against the rising and broadening tide of freedom and equality. We do know from the records of human achievement that there has been an almost mystic relationship between the free-

dom of the Jew and the freedom of mankind, and that the one has been the barometer of the other. Perhaps, therefore, the Nazis are wrongly right in their co-relation of method and objective. Men who have determined to destroy the ideal and practice of liberty and justice instinctively recognize one of the chief obstacles to the fulfillment of their purpose.

Every stigma, each insult, originated by the Kultur-factory of the Nazis is directly a compliment to the Jew and a closer identification of our people with the real values of the modern world. A realization of this may not ease the physical burden of the Jewish people. It can, however, dignify them by an anticipation of the inevitable verdict of history. Let us take so much balm of Gilead as we may.

—W. I. S.

## RADICALS IN SEARCH OF JEWISH HOLIDAYS

THOSE who remember the tragically notorious "Yom Kippur Eve Dances" arranged by Jewish radicals and freethinkers in New York to spite the religious sensibilities of the orthodox Jews will appreciate the change that has taken place in the attitude of that element in the Jewish population. Those shameful incidents date back to the early period of Jewish emigration to this country. The intervening years have had a sobering effect on their Jewishness and on their relationship to the Jewish people.

World conditions dealt one death blow after another to their theories of assimilation and to their dream of a world revolution that would solve all problems, the Jewish problem included. This brought them closer and closer to their people and to their people's aspirations. The future of their children as Jews, also demanded their attention. Something, they felt, must and should be done to give them a training in things Jewish. Since religion was taboo, schools were organized for the express and only purpose of teaching children the Yiddish language and Jewish history. This satisfied the convictions of the radical and free thinking organizers of the schools, but left a void in the life of the child. The child longed for the ceremonials connected with the Jewish holidays as enjoyed by children of other schools, and his entire Jewish education suffer-

ed thereby. The educators in charge of these schools soon came to realize that the education of the children left in their charge was "too dry, without color and without warmth."

These educators are now agreed that the children must have Jewish holidays to round out their Jewish education, and they are debating among themselves as to how these holidays should be celebrated. They would gladly accept the holidays now in vogue but how to eliminate their religious character remains a problem that is hard for them to solve. As one writer puts it: "Take away the *sedorim* and *matzoth* from Passover, the praying and blowing of the *shofar* from Rosh Hashonah, and the fasting together with the long prayers from Yom Kippur and what remains? It is true," he continues, "that a substitute may be found to deceive our children since they do not know how Jewish holidays should be celebrated. Why not give them "ersatz" holidays? For instance: Passover without *matzoth* and with a new type of a modern Hagadah written for them in Yiddish; Rosh Hashonah and Yom Kippur without the Synagogue, without the Shofar, without the fast and without the Prayer Book. What these holidays would look like and what impression they would make on the Jewish education of the American Jewish child, I do not venture to say."

The search on the part of our radicals and free thinkers for Jewish holidays for their children is a most interesting phenomenon. We wonder whether it does not, in reality, reflect their own longing for a more meaningful Jewish life.

—J. G.

## THE SPIRITUAL AND THE MATERIAL

(Continued from page 13)

Starvation wages mean the weakening, the destruction of the life of the wage-earner, of his wife, of his children. Honest and fair wages mean enlarging and increasing his life and the life of his dependents. And so, too, all our industrial, all our political, all our national policies are to be judged by the same test—by the amount of life which they produce and maintain—the life of the body and the life of the spirit. The words of John Ruskin contain an everlasting truth: "There is no wealth but life—life, including all its power of love, of joy and of admiration. That country is the richest which nourished the greatest number of noble and happy human beings; that man is richest, who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."

\* \* \*

If, as we believe, Washington was the father of our ideal democracy, Lincoln the God-sent preserver of that ideal, and Roosevelt its sturdy enforcer, then Woodrow Wilson, I hold, was the interpreter of that ideal—of the soul of America—to all the world.

\* \* \*

To make the world safe for democracy, that was his primal mission in life. The words of our Bible, which in the days of Washington were inscribed upon America's Liberty Bell: "Proclaim ye Liberty throughout the land unto all the inhabitants thereof," Wilson endeavored to have inscribed upon a new Bell of Liberty, whose peals should resound throughout every land and be heard in every kingdom on earth.

## SUMMARY

(Continued from page 16)

Basketball Game and Dance, B.J.C. vs. Prospect "Y"—Nov. 27, 1937.

Basketball Game and Dance, B.J.C. vs. 8th Avenue Temple—Dec. 5, 1937.

SAMUEL SCHOENFELD,

Physical Training Director

SYLVIA BAUMGARTEN,

Director, Women's Department

## JEWISH EVENTS REVIEWED

(Continued from page 12)

For the first time a Jew has been elected to the Egyptian Chamber of Deputies.

\* \* \*

Emanuel Shinwell, a Laborite member of the British Parliament, while putting a question in the House of Commons, was insulted by Commander R. T. Bower, a Conservative, who told him "to go back to Poland." Shinwell slapped Bower for the insult and left the House after apologizing to the Speaker. Bower also apologized to the House and said he would have apologized to Shinwell too if he had remained.

\* \* \*

During a session of the Chamber of Deputies, when former Premier Blum asked for vast powers to control France's economic life by decree, deputies of the Right shouted to him and members of his Popular Front: "Go back to the ghetto." In return Leftist deputies shouted: "Down with Hitler."

\* \* \*

An American publisher, Russell Palmer, who is a personal friend of General Franco, the Spanish Insurgent leader, has said that anti-Semitism in Spain is being created by American aid to Spanish Loyalists. He said that Franco has never taken any action against the Jews but that he would be forced to do so if American aid is given to the Loyalists. Why the Jews should be such a special target of Franco's resentment was not stated by this publisher.

\* \* \*

In honor of the forthcoming marriage of King Zog of Albania to Countess Apponyi, the Zionists of that country have expressed their intention of inscribing the king's name in the Golden Book of the Jewish National Fund. Among the names of kings already inscribed in the Book are those of King Boris of Bulgaria, King Christian of Denmark, the late King George V of England and the late King Alexander of Yugoslavia.

\* \* \*

The persecution of Jews in Rumania, instead of demoralizing their Jewish outlook, is enhancing it. The synagogues in that country are becoming increasingly popular. Young Jews who formerly were apathetic toward the religion of their forefathers have been taking an active part in Jewish religious life. The result has been a shortage of rabbis and Hebrew teach-

ers. The Chief Rabbi has called a special conference to make certain that each Jewish community shall obtain a spiritual leader.

\* \* \*

The London "Daily Chronicle" has revealed that a huge sum was secretly expended by the Nazi Government in 1937 for propaganda throughout the world. 25,000 Nazi agents and 2,450 Gestapo representatives in foreign countries are part of the foreign propaganda machine. 548 Nazi branches have been established in 45 different countries and over 300 newspapers have been maintained, subsidized or bribed by the Nazi Department of Propaganda. Much of the money has been spent for "social" and "cultural" activities calculated to advance the Nazi cause.

\* \* \*

Dr. Charles L. Goodell, minister of the Marble Collegiate Church in this city, declared that the world needs today such statesmen as Joseph, Moses, and Daniel, and that "they must find their power where the statesmen of Israel found theirs."

\* \* \*

The Jewish community in the Virgin Islands, dating back to 1757, once numbered over 500 but is now reduced to 50. These persons are no longer able to maintain the only synagogue in that island, built in 1833. Funds are now being sought in this country to aid the community and save the synagogue.

\* \* \*

The 95,000 Jews in South Africa are being threatened by intense Nazi activities in that territory. The Nazis have developed an efficient organization throughout Africa which is responsible to the German Government.

\* \* \*

Their demands for money refused, Arab terrorists set a house on fire in an Arab village in Palestine, imperiling the lives of an Arab family. While Arab neighbors were afraid to enter the burning house, five Jews heroically penetrated the burning building and rescued the occupants.

\* \* \*

Entering upon his first tour of Palestine, Sir Harold MacMichael, the recently appointed High Commissioner of that country, said that his first concern was the restoration of order and security. He expressed much delight at the productivity of Jewish settle-

ments through which he passed.

## BROOKLYN JEWISH CENTER ACTIVITIES

(Continued from page 19)

Newly-elected officers of the Macca-bees and Vivalets are:

President ..... Alfred Cohen  
Vice President..... Selma Brenner  
Secretary ..... Kenneth Amer

## ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of the following gifts to the Center: Library

Mr. Jacob S. Doner  
Mr. S. L. Goldberg  
Dr. M. Higger  
Mr. and Mrs. Louis Hoffman  
Dr. I. H. Levinthal  
Mr. Leo Weitz  
Mr. Isidore Polivnick

## Prayer Books

Mrs. Solomon Goodman

## CONCLUDING PASSOVER SERVICES

The services for the concluding days of Passover will be held on Thursday and Friday evenings, April 21st and 22nd at 6:30 o'clock, and on Friday and Saturday mornings at 8:30 o'clock. Rabbi Levinthal will preach on Friday morning.

The speaker at the services on the second day will be Mr. Maurice Samuel, brilliant writer, orator and Zionist leader. Rev. Samuel Kantor will officiate on both days.

Yizkor (memorial service) will be said on Saturday morning at 10:30 o'clock.

On April 15th, Erev Pesach, kindling of candles takes place at 6:21. On April 22, the eve of the concluding day of Passover, the kindling of candles takes place at 6:28 o'clock.

## NOTICE

Due to the intervening Passover holidays, the Brooklyn Jewish Center Bulletin will not appear on Friday, April 22nd. Its next issue will be published on April 29th.

## PASSOVER SERVICES

Passover services will be held at the Center on Friday evening, April 15th at 6:15 o'clock and on Saturday evening at 6:30 o'clock. Saturday and Sunday mornings, services will begin at 8:30 o'clock. Rabbi Levinthal will preach the sermon on both days at about 10:30 o'clock. Rev. Kantor will officiate on both days.

## DAILY SERVICES

Morning services at 7 and 8 o'clock.  
Mincha services at 6:15 o'clock.





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